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Paul Jodrell,

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A SERMON

Preached before the HONOURABLE

House of Commons,

AT

St. MARGARET WESTMINSTER,
on *Thursday*, the 5th of *November*, 1691.

BY

WILLIAM FLEETWOOD,
Chaplain in Ordinary to Their Majesties.

LONDON,

Printed for **Tho. Bassett**, and **Tho. Dring**;
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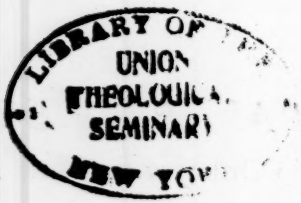
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A SERMON

UPON

S. *John*, Ch. xvi. part of the 2d and 3d Verſes.

Yea, the time cometh, that whoſoever killeth you, will think that he doth God ſervice; and theſe things will they do unto you, becauſe they have not known the Father, nor Me.

THIS *day is this Scripture fulfilled in your ears*; For either we are met to no purpoſe, or (which is worſe) to a very bad one, to mock and play with God; or we are met to Celebrate with Praiſe and Thankſgiving the Deliverance of our Church and Nation, from one of the moſt Execrable Attempts, that ever was inſpir'd into the Heart of Man by our great Enemy the Devil, or brought to light by the good Providence of God; an Attempt of ſuch unuſual Cruelty and Horror, that nothing but the diſtance of Time, and a cold Indifference for things paſt and gone, could let us think thereon without ſuch Indignation and ſuch Fury, as were not fit for Chriſtian Hearts to harbour; an At-

tempt, that nothing but the *Engliſh* Mercy could have forgiven: No Laws, no Nation but our own, but would have purſued the Authors and Abettors of ſuch Curſed Principles, with ſuch ſevere Vengeance, as would have fully and effectually ſecur'd themſelves from any Second Fears, or Second Dangers from that ſide; an Attempt, of which I ſhall ſay but a very poor and low thing, when I ſhall have ſaid, No Age, No Hiſtory, no Countrey in the World can parallel it. If I would raiſe this Attempt as high as Juſtice will permit me, and aggravate the thing according to the Truth, I muſt ſay, it was ſuch an Attempt, as the *Jeſuits* themſelves are aſhamed of, and begin, though ſomewhat faintly, to extenuate and deny; and then I neither can, nor need to ſay more: For if thoſe men, whom God, for the Sins of Mankind, hath permitted to compaſs the World, to overturn Kingdoms, to diſturb the Peace and Society of Men, to deſtroy Morality, to corrupt and ſtifle Chriſtianity; to ſettle wickedneſs by Principles, and eſtabliſh Sin by a Law; if ſuch I ſay, once come to extenuate or deny an Attempt, inſpired by men of their own Order (and one of them at leaſt Beatified) and to have been acted by their own Diſciples, there muſt needs be ſo much Hell and Horror in the compoſition of the fact, that no good Man can well expreſs it or conceive it: and yet, to come to my Text, *It was done by men, that thought they thereby did God ſervice.*

Our Lord being about to leave this World, and to go unto the Father, thought good to prepare his Diſciples for that ſad parting, by telling them beforehand what he

he himſelf muſt ſhortly undergo, by the Rage and Fury of the wicked Prieſts and Governors, with the Neceſſity and Benefits of thoſe Sufferings; and afterwards what they themſelves muſt look for, if they would take up his Croſs, and be his Diſciples. *Remember the word that I have ſaid unto you, the Servant is not greater than his Lord, if they have perſecuted Me, they will alſo perſecute You*: and afterwards ſums up the whole, in theſe words, *they ſhall put you out of the Synagogue*, that is, they ſhall excommunicate you; *yea, the time cometh, that whoſoever killeth you, will think he doth God ſervice*, τὸ πρᾶγμα εὐσεβὲς & τῷ θεῷ ἀρέσκον, ſaith S. *Chryſoſtom* on the place, *a mighty religious matter, and a thing that will pleaſe God*: An Expiatory Offering as the Original may import, and a Sacrifice that will atone for Sins: *And theſe things they will do unto you, becauſe they have not known the Father nor me.* So that we ſee our Saviour aſſigns the *Jewiſh* ignorance of God and of himſelf, to be the Cauſe and Reaſon of all the Evils and Barbarities himſelf and his Diſciples were to meet withal: Theſe things will they do unto you, *becauſe they know not the Father, nor Me.*

To know, or *not to know*, *the Father, and Chriſt*, is taken in a great many different Senſes in the Holy Scriptures, too many, and of too little uſe, at preſent, to recount: Thoſe only that are pertinent to the deſign in hand, and our Saviour's words, muſt be ſuch Senſes and Acceptations, as would influence the *Jews*, to the Cruelties and Perſecutions fore-told in this place. The *Jews* could not be ſaid, *not to know God*, in ſuch a ſenſe as to deny his Being; for never People knew him better,

better, never was God ſo preſent to a Nation, as to theirs; *The Lord thy God hath choſen thee* (ſaith *Moſes* in *Deut. 7. 6.*) *to be a ſpecial people to himſelf, above all people that are upon the face of the Earth*, there was ſuch frequent and familiar commerce betwixt God and them, by Voices, Viſions, by Angels and inſpir'd Prophets, and by other ways, that 'twould be the impropereſt way of ſpeaking in the World, to ſay of the *Jews*, they knew not God, with reſpect to his Eſſence, or their acknowledging a Deity: Nor could it be ſaid, with any colour of Truth, in our Saviour's time, that the *Jews* knew not God, in the ſenſe it is often uſed in Scripture, to reproach the World with forſaking the only True God, and ſerving other Gods: for the *Jews* were never freer from Idolatry, than in our Saviour's days; nay, and had been for many years before; and that good humour has continued ſince for almoſt Seventeen Hundred Years; and amidſt all their great Impieties, their wide and wonderful Diſperſions, and their deplorable Calamities, they have ſtill retain'd the Worſhip of One and the True God, with greater Simplicity, than abundance of the Chriſtian World for many Ages, to its great ſhame. *Not to know God*, therefore in this place, muſt in all reaſon ſignifie, not ſo to know him, as to conceive right Notions of him, or form a Judgment, ſuitable to the excellent extenſive Goodneſs of the Divine Nature; *and not to know the Father*, is, not to attend to, or comprehend ſufficiently the Diſpenſation and Oeconomy of God the Father, in ſaving them and all Mankind, by ſending his Son Chriſt Jeſus into the World; and *not to know the Son*,

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is, not to receive and believe on him that was thus ſent, for their deliverance. Theſe Heads I ſhall inſiſt on in the firſt place; and in the ſecond, try to ſhew, how ſuch Barbarities and cruel Uſages as are here fore-told may proceed from the aforeſaid Heads; and laſtly, apply my ſelf to the buſineſs of the Day.

Firſt then, the *Jews* may properly be ſaid, not to know God, as not conceiving aright of his extenſive Goodneſs towards all the World. They were certainly a People of the moſt groſs capacity, moſt ſenſual apprehenſion, fleſhieſt heart, and ſloweſt underſtanding in the World; and God in complyance to this Stupid temper, dealt with them accordingly, wrought Miracles continually amongſt them, and gave them almoſt every day ſome ſenſible token or other of his favourable preſence; and if he ſlackned but his Arm never ſo little a while, he was fain to be at the expence of ſome new Miracle, or ſome great Judgment, even to convince them of his Goodneſs, or his Power again. The whole 78th *Pſalm*, which is an Epitome of their Hiſtory, may confirm the truth of what I have ſaid. Now God by this material, as it were, and ſenſible familar way of treating and converſing with them, came to be thought, in time, their *Local* God, their proper and peculiar Deity, and was called and accounted by themſelves, as well as by the Nations round them, *the God of the Jews*, the God of *Abraham*, and *Their* God, in a hundred places, and *Our* God, in as many, or more, not only in contradiſtinction to the Gods of the Heathen; or that he favoured them infinitely above all the Nations of the Earth,

beſides: For the firſt was very reaſonable, and the ſecond very true, but by way of excluſion to all the World beſides, and as though he had no care of, or regard to any other part of Mankind, and only exercis'd his Vengeance on their Enemies, now and then, as he or they ſaw fit. Now this was a Narrow Notion of God's Providence, and far unworthy the Immenſe Benignity of the Divine Nature, which loves and governs all the World, though not, (we think) with equal, yet with great Care and Tenderneſs, and Wiſdom; proportioning his favours, not to peoples merits, but their neceſſities, and to his own mercies. Now tho this *Jewiſh* Selfiſhneſs and Humor of appropriating God's Goodneſs to themſelves, may ſeem of it ſelf to be of little Conſequence or Moment, yet I believe it will appear, that the fruits of it, were not only the being obſtinate and proud themſelves, but the ſcorning, and the hating all mankind beſides: for ſo light and unballaſted is the mind of man, that even a guſt of favour from an Earthly Prince, drives him away and toſſes him he knows not whither, and makes him proud and inſupportable, and ſets him on deſpiſing, and, it may be, trampling on the World about him: and though the reaſon be not the ſame, yet the effects are much alike in the caſe of God's favours: The Inſolence of Spiritual pride is extravagant and inſufferable, and an overweening conceit of being extremely high in God's love and favour, and one of his peculiar Saints and Creatures, is the moſt dangerous Rock a Soul can daſh againſt; and has oftimes prov'd more fatal, than ſome downright Vice,

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it is the Parent of intollerable Arrogance, *ſtand by thy ſelf, come not near to me for I am holier than thou, Iſ.* lxv. 5. It is the Mother of Scorn and ill Nature *God I thank thee that I am not as other men are, extortioners, unjuſt, adulterers or even as this publican,* Luke xviii. 11. and the paſſage from this Spirit of Pride and Contempt, to that of Hatred and Violence is ſhort and eaſie, the Line that divides them almoſt imperceptible.

Again, God had prohibited their Commerce in a great degree, with any of the Nations round, which they obeying became, in ſome time, churliſh, illnatured and untractable, (for nothing poliſhes and evens ſo the roughneſs of Mens moroſe Tempers, as Trafficking and Converſation) and not attending or obſerving, that the reaſon of Gods prohibition was from the proneneſs of their Hearts to Idolatry, and falling ſo eaſily into the Worſhip of the People they Convers'd withal, they thought it was only becauſe thoſe *Gentiles* were Profane, hated of God, and an Abomination in his ſight, which though it were true of all their evil Practices, and ſinful Cuſtoms, yet it was by no means true of their Perſons; but of all things in the World ill Nature is the worſt diſtinguiſher, it will not ſeparate ſin from ſinners, nor abſtract the perſon from his faults; God has declared his hatred and abhorrence of a great many particular Crimes, and is Wiſe, and Juſt, and Merciful enough to love and pity an Offender, even whilſt he hates and puniſhes the Offence: but impotent malicious Man, can do nothing of all this, yet

thinks himſelf oblig'd to hate and perſecute to death, thoſe whoſe Offences God declares againſt: but ſure the reaſon is as weak as the Malice is ſtrong. For what if God ſhould hate a Man, how does it follow I muſt hate him too, unleſs commanded? It is true God is the beſt example I can follow, but his Judgments are unſearchable and his ways paſt finding out, and he has always Reaſons, but yet not always ſuch as may juſtifie my imitation. But as unreaſonable, and undue a Conſequence as this appears, yet 'tis a very eaſie and a very frequent ſlip; and all Men think they have a right, as well as the *Jews*, to ſay with *David*, *Do not I hate them that riſe up againſt thee, yea I hate them right ſore, as though they were mine enemies.* Which though it be reaſonable and neceſſary to apply to the wickedneſs and evil practices of Men diſhonouring and defaming God and his Worſhip, yet the Complement would go too far, from Civility to God, to cruelty and hatred of our Neighbour. Farther, as God continually was pouring down his Benefits and Favours on the *Jews* whilſt they continued firm and conſtant in his Service: ſo he purſued their light Apoſtacies, their Startings and Revolts, with Puniſhments as cloſe and conſtant: and the Nature of Man which is much more Querulous than Grateful, more ſenſible of one Evil than of an hundred Benefits, and always prone to conclude on the worſe ſide, prompted the *Jews* to look on God, as on an angry and vindictive being, and one that ſeemed delighted in Juſtice, rather than Forgiving; and ſeeing he required Obedience with ſuch exactneſs, and puniſh'd their Offences with ſuch rigor, they eaſily imagined

imagined they muſt be as Zealous in his Service, and as Jealous of his Honor, as poſſibly they could, and conſequently muſt revenge all ſuch Affronts and Indignities done to his mighty Name and holy Majeſty, with all ſeverity; and though this may be good to a very great degree, yet there is danger it may paſs into an ill extreame, and ignorant and impotent Man knows no Mean, but finding that to be in ſome meaſure his Duty, which is partly his natural inclination, he runs with all his might, and never thinks of ſtopping, and that's the Reaſon that a great deal of Zeal degenerates very eaſily into Anger and Cruelty; 'tis only adding Fuel to a little and a gentle Flame kindled before, ſuch as is Zeal, and twill in time, a little time, become a ſpreading and conſuming Fire.

I am very ſenſible that theſe productions and effects, may ſeem at firſt, too mighty for the cauſes aſſigned, but to one that well and throughly conſiders humane Nature, with all its Folly, Malice and Imperfection, I am afraid they will appear too adequate and juſt. A little Spring ſends out a mighty Stream, and a ſmall Seed grows up into a tall and ſhady Cedar. A mean, and at firſt, unheeded Principle, becomes in time the bottom and foundation of a marvellous Superſtructure, and brings forth Fruits and Conſequences not eaſily foreſeen at firſt, nor eaſily prevented or avoided afterwards. Let any Man but call to mind, What a little matter it was at firſt, that biaſſed him to incline to ſuch a Cauſe or Party, and how that inclination, carried him to wiſhing well, and that to Affection, and Affection to Siding with it, and that to Zeal, and Zeal to the promoting

promoting and advancing it, and that to oppoſing all its hindrances, and Oppoſition to Vexation, and that to Ill Will, and Ill Will to Miſchief, and that to Hatred, and thence to Violence and Outrage, and Cruelty, and Perſecution. Let a Man, I ſay, but trace his own Heart at ſuch a rate as this, and he will find a little inconſiderable Cauſe, ſufficient to produce the moſt aſtoniſhing Effects. And of all Cauſes, none ſo fruitful and productive as thoſe that border on Religion, and call in God into their Intereſts and Party: no miſtakes ſo fatal and ſo deſperate in their Conſequences, as thoſe that are built on miſapplied Scripture, falſe Conceptions of Gods Nature, with unworthy and diſhonourable thoughts of any of his Attributes. For as I intimated before Man thinks himſelf naturally obliged (and is undoubtedly ſo, where he can with Reaſon) to imitate and draw as near to his God as poſſibly he may: and therefore will, as near as can be, conform his inward and his outward behaviour, to the Notions and Conceptions he has of Gods Nature. Some Barbarous Gentiles of old, conceived God to be an angry Sanguinary Being, and the Conſequence was, they were inhumane in their Manners, and Worſhip'd him with horrid Rites, and humane Sacrifices: and others Gentle and benign, becauſe they thought their Deity was Merciful and Good. And therefore 'tis of mighty uſe and benefit in all reſpects, that Men ſhould be taught to conceive nothing of God, but what is Juſt and Honourable, Merciful and Good. And he may very properly be ſaid *not to know God*, that conceives any hard unworthy thing of him.

Secondly,

Secondly, The *Jews* are ſaid *Not to know the Father*, becauſe they did, or rather would, not know and underſtand the Diſpenſation and Oeconomy of God the Father, deſigning to ſave the World by ſending his Son Chriſt Jeſus into it, they were ſo ſtrongly perſuaded that their Law was to laſt for ever, that they could not entertain ſo much as a thought of its Aboliſhment. The Paſſeover was *to be kept a feaſt to the Lord throughout their generations. You ſhall obſerve this thing ſaith* Moſes, *for an Ordinance to thee and to thy Sons for ever. Exod.* xii. 13. 17. and 24. verſes, and chap. xix. 9. and ſo for the offering of a ſweet ſavour; *One Ordinance ſhall be both for you of the Congregation, and alſo for the ſtranger that ſojourneth with you, an Ordinance for ever in your generations. Numb.* xv. 15. The ſame of the heave Offring by *an Ordinance for ever. Numb.* xviii. 8. And ſo for the continuance of the Prieſthood in the Houſe of *Levy. The Lord thy God hath choſen him out of all thy tribes, to ſtand to miniſter in the name of the Lord, him and his ſons for ever. Deut.* xviii. v. And of the Temple, *I have hallowed this houſe which thou haſt built, to put my name there for ever, and mine eyes and my heart ſhall be there perpetually* ſaith God himſelf to *Solomon.* 1 Kings ix. 3. 2 *Chron.* vi. 6, 7. and 16. with abundance of other places, that they thought promiſed an eternity to their Conſtitution. And being of a groſs Underſtanding, and taking all things litterally, they could never be brought to think of parting with their Legal Diſpenſation. Their Fathers had received it from God himſelf who engraved their Tables with his own Hands, at firſt, and afterwards

had

had Dictated to *Moses*, and delivered his Commands, and Executed his Decrees by the frequent Miniſtry of Angels, and this muſt needs enhance the price and value of the Law. Moreover, they had before their Eyes ſo many noble inſtances, ſo many great and extraordinary examples of Patriarchs, and Prophets, Kings and valiant Heroes, that had been born and bred up in this Way, and pleaſed God, and were his Favourites, and the Sons of his Grace, by walking ſteadily therein, that 'twas not eaſie to imagine ſuch a Law could now at laſt diſpleaſe him ſo as to renounce and to abrogate it: and beſides, themſelves had ſucked its Precepts with their Mothers Milk, had been initiated into its Rites with pain and blood, and therefore could not lightly give it over, and the Law and the Prophets were full of cautions and ſevere threatnings, againſt ſuch as ſhould violate it themſelves, or attempt to perſuade others, and all this will naturally beget in Men a very ſtrong tenacity of Opinions, and an obſtinate Reſolution to mantain them againſt all Oppoſers: And three or four Conſequences of rough unruly Nature will, without great care, and the Grace of God, bring them to a revengeful and exterminating Temper. Had not our Saviour done ſuch mighty Works amongſt them as never had been done by *Moſes* or *Elias*, or any other of the Prophets, and ſuch as could be wrought by no mortal Power, but carried with them evident tokens of an Almighty Hand, and fulfilled their Prophecies ſo exactly, the *Jews* had been not only excuſeable, but highly commendable in rejecting him. But this is not at preſent

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ſo much my buſineſs, as it is to ſhew, that even honeſt and zealous Men that did not believe the Doctrines of our Lord, might, as St. *Paul* himſelf did, degenerate into Hatred, Cruelty, and Perſecution, both of Him and his Diſciples: not to extenuate their Guilt, ſo much as to ſhew the Force and Power of Human Nature, byaſſed by ſuch natural and accidental Prejudices. And as to the Chief Prieſts and Rulers, to whom our Lord immediately refers, as to their not knowing the Son, and therefore perſecuting him to death and all his Followers; the Account is this: They were now in full and peaceable Poſſeſſion of a Religion made up of glorious Out-ſides, and external Shews, pompous Sacrifice, and glittering Ceremonies, with which the trifling World is raviſh'd and ſurpriz'd, the Hearts of the Worſhippers exalted with vain Pride, and the Beholders dazled and amaz'd. And here was Jeſus, and they knew not who, came to diſturb them in their way of Worſhip, preaching up grave and ſerious Matters, talking of wonderful, unheard of and unpractis'd Morals, diſcourſing of Judgment, Righteouſneſs, of Faith and Charity, and other weighty Doctrines and Commands, together with an unavoidable neceſſity of Repentance from dead Works. And this was a mighty Change and grievous to Fleſh and Blood. To give up Shews and Ceremonies, of which Nature is very fond, for the Simplicity and Plainneſs of ſerving God in Spirit and in Truth, with which Men are ſoon tired, to exchange ſome eaſie Corporal Geſtures, and Artificial Motions, for

the ſober Exerciſes of the Mind by Prayer and Contemplation, and the painfulneſs of cloſe Attention: To give up the eaſie Commutation and Attonements of Sins and Treſpaſſes, by the Lives and Sacrifice of brute Beaſts, for the bitter Sorrows of Repentance, and the moſt ſolid and expenſive Sacrifice of Prayers, and Tears, and Satisfaction, ſeemed to the *Scribes* and *Phariſees*, and *Sadduces* and *Prieſts*, a very hard Exchange, and an intolerable Bargain: and therefore 'tis no wonder that Men ſo ſenſually affected and tied to the things of this World, ſhould oppoſe themſelves with ſo much Might and Vigour to the Preachers of ſuch Mortifying Spiritual Doctrines: And that rather than be diſturbed in their Purſuits, than loſe what they liked and loved, and accept of what they could not endure to think on, they ſhould conſpire the death of our Lord the Author, and his Diſciples the Promoters of them. Again, theſe Prieſts, theſe Scribes and Doctors of the Law, had corrupted the *Jewiſh* Religion to a prodigious height: they had darkned all the Prophecies of the Meſſiah's coming in ſuch meek and lowly manner as he came: the Sadduces, a mighty and prevailing Sect, denied the Reſurrection of the Dead, the Exiſtence of Angels and Spirits, and yet were good Jews ſtill, and ſome of them came to be High Prieſts; and all of them by their vain and wicked Traditions, ungracious Comments, and ungodly Gloſſes, had had almoſt killed Morality at the Root. And our Saviour boldly reprehending this ungodly Practice, and laying open before all the People their

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enormous Villanies herein, ſo ſtirred their Indignation, that they reſolved upon his Death. The Reputation of Sincerity and Honeſty is a tender Point, and like the Eye, will not endure the leaſt touch: Tell a Man he's Vicious, and he'll laugh; ſay he's a Sot, and Lewd, and an unkind Relation, and he'll forget it quickly; but tell him he's a Villain and a Knave, a Cheat and Impoſtor, and you fill his Heart with Rage and Rancour, and treaſure up Wrath againſt an Opportunity to deſtroy your ſelf. What? tell the High Prieſt, the infallible High Prieſt, the prophecying High Prieſt, the Succeſſor of *Aaron* and of *Moſes* too at this time, the Man to whom were committed the Oracles of *God*, tell him, that in *Cathedra*, with his Conclave, nay with his Sanhedrim, that he had groſly erred in interpreting Scriptures, in darkning Prophecies, in corrupting Morality, and cheating the People, is not to tempt a Danger at a diſtance, but boldly enter on Deſtruction, when you have to deal with Men that neither will, nor think they can amend. Laſtly, Theſe Men were in preſent Poſſeſſion of the higheſt Honours, and Places, ('tis no doubt) of intereſt and advantage. And our Saviour's Doctrine ſeeming to overthrow their whole Oeconomy, and put an end to all the Ceremonious part of *Moſes* his Law, and all the Civil Power as much as depended thereon, it is not to be wondred at if they grew jealous and afraid of the rooting and ſpreading of Chriſt's Doctrine, and took the moſt effectual Means, in human Policy, to rid themſelves of the threatning

Danger, by putting him to death: For as naturally as Men abhor from ſhedding of Blood, ſo, or more naturally do they love their Honours and their Intereſt; and if *theſe* cannot be ſecured without *that*, they ſeldom or never ſtick or ſtartle at it.

And now having ſhewn, as the time would let me, in what ſences the *Jews* might be ſaid not to have known God, not to have known the Father nor the Son, and how thoſe kinds of Ignorance came to produce ſuch barbarous Fruits, and bloody uſage of our Saviour and his Followers, and done what right I could to the Text. I am come in the Third and laſt place to apply it to the Buſineſs of this Day. But oh! how far from the deſign of Chriſt in ſpeaking theſe Words, from the Intention of the bleſſed Spirit dictating, and from the charitable Saints that left them to us in his Goſpel. Who in the World that hath ever heard or read the Conflicts, Torments, painful Agonies, and Deaths of all the Apoſtles but St. *John*, would not have hoped the Prophecy in my Text had received its full and laſt Completion in their Martyrdoms? But who at leaſt would not have hoped 300 Years had been ſufficient time, and that the *Jews* and *Gentiles* only ſhould have been its barbarous Executioners and Fulfillers? Had not our Saviour been all-knowing God himſelf, one would have ventured to ſay he could not poſſibly foreſee that Chriſtians ſhould in tract of time become the moſt exact and literal Accompliſhers of this his Prophecy that ever ſhould be in the World, and that to none but Chriſtians? *The time cometh that whoſoever killeth you will think he doth*

doth God Service; and this will they do becauſe they have not known the Father nor me: That's the Text. What an abſurd Comment would this be —*The time cometh when my Religion ſhall prevail over the* Jews *and* Gentiles *Rage and Perſecution, and moſt of the World ſhall have given their Names to me, and become Chriſtians, then whoſoever killeth you Chriſtians, will think he doth God and me his Chriſt Service; and this will they do, becauſe they, and they alone are infallibly certain they know the Father and me, and are reſolv'd that no Body ſhall dare to know the Father and me, in any other way, or mode, or form of ſpeaking but their own.* And yet as abſurd as this Comment ſeems, and truly is, yet it is juſt in every Syllable; for 'tis not I that made it, but the practice of the Chriſtian World for ſome hundreds of Years paſt, and the preſent Age hath refined upon the abſurdity in great meaſure, and writ the wicked Nonſence in Characters ſo large, that he that runs may read. Who was it butchered moſt inhumanly the *Albigenſes*, and the Poor of *Lyons*, with ſuch Barbarity, that tho the Relations come from Monks, yet they would move a Heart of Stone? who was it totally extinguiſhed Proteſtantiſm in all *Moravia*, *Sileſia*, and *Bohemia*? Who was it barbarouſly diſperſed its Flocks, and more than barbarouſly uſed its Miniſters, and laid its Temples waſte and deſolate in *Hungary*? Who was it maſſacred the *Hugonots* in *France* in 1572. and have taken effectual care of later days, that we ſhall never more reproach their Cruelty by leaving there no more to maſſacre? Who were the Kindlers of thoſe fierce devouring Flames

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in Our Queen *Mary's* days, that conſumed ſo many living human Sacrifices, and who were Author's of the *Iriſh* Maſſacre ? *Chriſtians* ! What were the Wretches that were treated thus but *Chriſtians?* And wherefore, but that they thought they did God Service in ſo uſing them ? If we ſhould yet proceed to enquire upon what Grounds and Reaſons Chriſtians go when they purſue each other to death, and find it is, becauſe ſome know the Father and the Son in one, and others in another way ; and the Stronger will impoſe his way of knowing on the Weaker, or elſe he ſhall not know at all ; a conſidering Man muſt ſtand amazed, and have a very mean Opinion both of Human Reaſon and the Chriſtian Inſtitution : And yet the Caſe is neither better nor worſe than ſo. One knows the Father and the Son in Pomp and Ceremonious Oſtentation of External Worſhip ; and another in Plainneſs and Simplicity : One ſerves him by the means of Images and gorgeous Repreſentations ; another Worſhips him in Spirit and in Truth : One takes his neceſſary Doctrins from Tradition's Mouth; another from the Oracles of God alone : One forms his Notions of a Church, from what his Fancy tells him were convenient it ſhould be ; another takes it as he plainly finds it, and is content with the Wiſdom of God, which often ſeems but Fooliſhneſs to Man: One intereſſes Saints and Angels in his behalf to God the Father, together with the Mediation of the Son ; another thinks that God the Son is ſufficient of himſelf, being as powerful as willing to ſave to the utmoſt all that call upon him ; one will have all the Sacrament

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in both kinds, as it is certain Chriſt diſtributed it, and his Diſciples, and the Church after them for many Ages: Another gives but half, but ſays it is the whole to all Intents and Purpoſes, arguing with ſubtilty and much diſtinction in a matter wholly of Inſtitution and Revelation. One takes that Sacrament, and believes it is a Myſtery, and certainly made what our Lord deſign'd, and what the Words effect with Prayer: Another takes it, and believes that God hath made himſelf, which yet deſtroys the very Notion and Nature of a God, by confounding the greateſt Proof we have of ſuch a Being, as neither had nor can have a beginning: And that when he is thus made anew, Man takes him in his Mouth, and ſwallows down into his Stomach the Son of Man, of Thirty three Years of Age, and the Eternal Son of God, by whom he made, by whom he redeemed the World, with abundance of other plain diſtinct Doctrines as any in the World; yet calls it, after that, a Myſtery. And what's the event of all this contrariety? Why, that they who know the Father and the Son one way, ſhould not endure that any one ſhould know them in another way, and live. 'Tis in vain to tell them, that you guide your ſelf by the Light of Nature, and make the beſt uſe you can of your Reaſon, and call in the Aids of Learning and an honeſt Mind, and ſubmit to whatever appears to be plainly revealed: This will not do; you muſt believe, or diſſemble, or die; if you have not Faith or Knavery, you muſt have Patience and Courage, to attend to the laſt Reaſons of Fire, and

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Sword, and Halters. Sure 'tis impoſſible that Chriſt our gracious, merciful, adorable Redeemer, ſhould leave the Boſome of the Father, where he Reigned in everlaſting Love and Unity, to come and ſow the Seeds of Strife and Diſcord upon Earth! That he ſhould take upon him Humane Nature, to deveſt it for ever after of the Bowels of Compaſſion! That he ſhould deſcend to inſtruct the World in new-unheard-of Leſſons of Barbarity! That he ſhould deſign to abrogate the Sacrifice of Beaſts, and ſpare their Lives, to ſubſtitute the Lives of Men, and ſatiate his incenſed Father, with the horrid Steams of Humane Blood, and let his own be ſhed, to teach us how to pour out one another's on the Ground like Water! He ſhould not have been born of ſuch a ſweet and gentle Maid, nor ſuck'd the Breaſts of any humane Female; he found the World in better Order, and rul'd by milder Principles: And if theſe things be ſo, he will give us leave, as there is reaſon, to ſay with reſpect to the Concerns of this Life, good had it been for Men he never had been born. But God forbid things ſhould be ſo! Heaven is not farther diſtant fom the loweſt Hell, the Purity of GOD Himſelf from the Pollutions of the vileſt Sinner, than bloody Principles and Practices are from Chriſt's Religion. Of all the Conſtitutions and religious Diſpenſations, and Oeconomies, that ever were contrived by Men, or revealed by God, there is none ſo little able to ſupport the deadly weight of *Inhumanity*, as the Chriſtian is. The very Incarnation of our Saviour preaches up Love and Good-

neſs, in the loudeſt tone, and moſt affecting and ſurpriſing manner in the World. The Angels ſang not only *Glory be to God on high*, but *Peace on Earth, and Good will towards Men*; and that not only in reſpect of God, but of one another. Never was Life more full of Sweetneſs and Humanity! His Doctrine was all Peace, and his Practice one continued Act of going *about*, and *doing Good* Love was his old, his new, his firſt, his middle, and his laſt Command; Love was his living Exerciſe, and Love his dying Legacy. It was the Badge and Cognizance of thoſe that truly followed him, *By this ſhall all Men know that ye are my Diſciples, if ye love one another.* And to be ſure he did not mean Men ſhould diſtinguiſh ſo exactly as they do, the Love of their Neighbours Souls, from that of their Bodies. It had been wretched trifling, and unworthy of our Lord, or any good Man, to have ſo frequently preſſed the Duty of loving one another, if he intended only loving of their Souls. *By this ſhall all Men know that ye are my Diſciples, if you love one another's Souls*, though ye torment their Bodies days and years, by Tortures, Racks, and Engines, by burning, ſtrangling, blowing up, or any other exquiſite ingenious way of murthering them: This, I ſay, had been unfit for Chriſt, or any good and ſober Perſon to intend; and only worthy of the villainous Subtilty and tender Nicety of the Fathers of the Inquiſition, who whilſt the Eye-balls of the Sufferers in that ſanctified Hell, are rolling in Death, and ſtartling from their Orbs, and their Souls expiring amidſt

the Torments, ſtand kindly by, and with wondrous Charity beſeech the Executioners, by the tender Mercies of God, and by the Bowels of our Lord, to take great heed they ſhed not a drop of Chriſtian Blood. As if the tender Mercies of our God, and the Bowels of our Lord, were not an Adjuration ſtrong enough to move Compaſſion for the Body as well as the Soul, and for other ways of killing as well as ſhedding Blood. No, if the Spirit of Chriſt and his Religion be to be diſcovered in the Goſpel and the ſacred Writings of the Apoſtles, let Men pretend never ſo much to know the Father and the Son, yet if their Principles and Practices tend to Blood and Cruelty, and let them be never ſo firmly perſwaded in their Minds that they do God Service, we may as certainly conclude they do not know the Father nor the Son, as we may there are ſuch Perſons in the Godhead.

If then for the Credit of Nature, for the Honour of Humane Reaſon, and for the Truth and Sanctity of Chriſts Religion, we muſt acquit them of all Blood and Barbariſm, where muſt we lay, on what muſt we diſcharge the Horrours of this Day? To what muſt we attribute thoſe perpetual Plots and dark Contrivances, to trouble the Felicities, and rob the Nation of the precious Life of our immortal Maiden Queen; who, though her Reign were long as it was glorious, yet might have almoſt mark'd and counted every year, by ſome attempt of ſome ungodly Meſſenger from *Rome*, or Factor for their Partizans? It were endleſs, and uſeleſs too,

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to dwell on the particular Diſturbances, and ſtrong Concuſſions, that this Nation in eſpecial ſort, hath felt from that ambitious, reſtleſs, and blood-thirſty Party. My deſign is rather to repeat in ſhort the Grounds from whence they all proceed. 1. The Decrees of General Councils. 2. The Bulls of Popes againſt whole Nations, or particular Perſons. 3. The private Doctors Writings and Authority. And, 4. The Encouragement the Attempters find, if they ſucceed, in this World, if they miſcarry in the next.

Whether the Councils I intend, and that are ſo frequently cited for this purpoſe, do decree the extirpation of Hereſie, in ſo abſolute terms as to lay a Neceſſity on Princes and Governours to perform, is a Diſpute I need not engage in; it is enough, and e'en too much in Conſcience, if they have left the matter in ſuch looſe uncertain terms, that they whoſe Intereſt, miſguided Zeal, or ſanguinary Tempers, ſhall incline them to ſuch Attempts, may find their Excuſe, and take their Sanctuary in thoſe terms. The Government of *Tunis*, *Tripoly*, of *Salee*, and *Argiers*, are far from making any Laws expreſly to command their Subjects, the exerciſe of Piracies and Robberies; yet they are practiſed every day, and an honeſt Man would go near to die, that ſhould reproach them with it; and yet no Man can clear them of the Injuſtices and Violence. And that ſome Councils have gone farther than this, is agreed upon by all our own Writers, and taken amiſs by a great many of our Adverſaries if queſtion'd, and denied

with a very ill Grace by any of them. And if Councils, which have obtained amongſt them the greateſt Veneration, and which, if well and rightly menaged, would deſerve, and find it too from us, and all the ſober World beſides, if they ſhall but ſeem to countenance, much more command, ſuch cruel and unnatural things; the greater their Authority is, the greater will the Miſchiefs be, the worſe the Conſequences; and who ſhall deliver their Souls from them?

Secondly, That Popes, to gratifie their Spleen, Ambition, or Revenge, have, by their Bulls, excited Princes to exterminate their Subjects, and Subjects to rebell and riſe againſt their Kings; and thereby cauſed horrible Devaſtations, inhumane Maſſacres, and overflowed the World with Seas of Chriſtian Blood, is ſo plain and manifeſt, that 'tis as often confeſs'd with glorying in the Power, as denied with abhorrence of the Fact. And 'tis but turning to the Chronicles of any Nation in the World, to find the exorbitant Power, and ill-got Credit of theſe Soveraign H. Prieſts, have been the Cauſes of as many Evils, publick and private, as any thing in the World beſides.

A third Occaſion or Ground of theſe Diſturbances and barbarous Practices, is the Writings and Authority of the Doctors in Requeſt. A Profeſſor of *Lovain* wrote a Book of late, on purpoſe to prove, that abundantly more had written in defence and maintenance of the Depoſing Doctrine, than againſt; afraid, one would think, we ſhould be miſtaken, and

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think it poſſible for the true *Roman* Catholicks to be good Subjects. But there is an Order of Men, ſo famous for theſe ſort of Writings and accurſed Labours, and for the Guidance of Men's Conſciences, and conſequently Governing the World, that ſeem in ſuch peculiar manner to have appropriated the Power and Principles of Blood and Miſchief to themſelves, that 'twere a kind of Treſpaſs and Affront to their Wit, their Policy, their Pride, Ambition, their Malice, and Revenge, to attribute any of our publick Evils, to any other primary Cauſe, and firſt Original. *It cannot be that a Prophet periſh out of Jeruſalem*, ſaid Chriſt: *It cannot be that any mighty Miſchief, any Maſter-piece of Wickedneſs, ſhould be done without that Order*, ſays all the Chriſtian World. *I came not to ſend Peace, but a Sword*, ſaid our Lord, that is, by accident, and ſore againſt his Will; but theſe Men give us ſuch a Scheme of Chriſtianity, as makes the Sword ſeem natural, deſign'd, and neceſſary. *Be wiſe as Serpents*, ſaid our Lord, *and innocent as Doves*; but theſe Men have refin'd on Wiſdom, and the Cunning of the World, to that degree, that they ſeem to have underſtood our Saviour, as exhorting to the imitation of the Old Serpent, and the Red Dragon, bending their Studies wholly to the Confuſion of the World. *My Kingdom is not of this World*, ſaid Chriſt. *All Kingdoms of the Earth*, ſay they, *are Chriſts; and in his Name will we tread them under, that riſe up againſt us.* To be ſhort, whilſt theſe Men's Writings are in vogue, and the Conſciences of Men committed to their Guidance, the Chriſtian World muſt never look

look for Peace; and if God, in pity to the World, prevent not the growth of their abominable Doctrines and Deſigns, when the Son of Man cometh, he ſhall neither find Morality nor Faith on Earth. The laſt Foundation of our Dangers, and Diſturbances, that I will mention, is the Encouragement the bold Attempters meet withal, if they ſucceed, in this Life; if miſcarry, in another. Riches and Honours are ſuch powerful Motives and Temptations, that ſometimes the reputed Wiſe and Brave, and Generous Souls, are vanquiſh'd by them: But when they meet with needy and ambitious ones, they find them ready and prepared beforehand for the Wickedneſs; or if theſe are not for the turn, there are others of a dark and clouded Soul, eat up with deſperate melancholy Thought, and overwhelmed with Zeal and Sadneſs; which Tempers moulded artificially, by raviſhing deſcriptions of the Joys of Heaven, and work'd into a lively Hope, nay Certainty, of once poſſeſſing them, are fit for all the Impreſſions in the World, and ſtick at nothing for the gaining them. And then, if Poiſoning, Stabbing, or cutting of Throats, be repreſented meritorious of Heaven, they will quickly find, or make an Opportunity, altho' the way lead to the paths of certain Death, with Torments. And that theſe courſes have been taken amongſt a hundred other Witneſſes, the dark Contrivance of this Day, ſhall riſe in Judgment and atteſt.

Theſe are, I think, the chief, though not the only Arguments that have all along influenced the Sons of Violence to our deſtruction more or leſs, and always will, till God

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give them the grace to renounce the wicked Principles they builded upon, and inſtruct them truly in the knowledg of Himſelf, and of our Lord and Saviour Jeſus Chriſt. For without this mighty Operation of God's Spirit on their Underſtanding and their Wills, to think that they who never fail'd of being cruel where they could with ſafety, who never ſpar'd a Nation or a Country yet, will now, or any time grow merciful and kind, is to hope *the Ethiopian may change his Skin, and the Leopard his Spots, and they do good who are accuſtomed to do evil.*

Let us then (to conclude) be juſt to the Memory of this Day, and keep it from the Fate of obſolete and antiquated things: It was of late endeavour'd to be laughed and frowned out of Countenance and Credit; and had not God in his All wiſe Diſpoſal of Affairs, mark'd it a new with a peculiar and moſt ſignal Providence, and made it memorable once again, by bringing on it, to our Shoars our brave and generous Prince, to ſave us from the ſame (though now more open and more manly) Enemies; this Day had, doubtleſs, by the imperious Sway of ſome, the vile and criminal Compliance of others, and by the Acquieſcence and the cold Indifference of the reſt, been wholly razed from out our Kalendar, and in a little time denied as confidently by them all, as it has been of latter days by ſome. But if ſuch matters of fact, ſo publick and notoriouſly atteſted, are to be disbelieved, and diſcredited ſo ſoon, that the Aſhes of our Forefathers, the deſigned Sacrifices of this Day, are ſcarcely cold in their Graves; what Faith ſhall be given to theſe Men's Hiſtories of paſt, or preſent, or of times to come? Let us then be juſt to the Mercies of God doubled this day upon our Heads, and gratefully remember theſe Deliverances paſt, and ſtudy to walk worthily for the time to come; that we tempt him not by Infidelity, Unthankfulneſs, or Wickedneſs, to deliver us over into the Will of our Adverſaries. Let us be juſt to our Religion, and that Knowledge of the Father and the Son, to which we have already attained, by the Light and Underſtanding of the Goſpel. Let us have the Principles of Blood and Miſchief in all the abhorrence and abomination

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tion in the World, as becometh those that profess the Gospel of Christ. Let us hinder them from taking effect, by all the lawful and the honest means allow'd us: Let us say of them and their Religion (as far as it is not Christian) what dying *Jacob* said of his two Sons, *Simeon* and *Levi*: *Instruments of Cruelty are in their Habitations*; *O my Soul, come not thou into their Secret, unto their Assembly, mine Honour, be not thou united For in their Anger they slay Men*; *and in their Self-will dig down Walls*: *Cursed be their Anger, for it is fierce, and their Wrath, for it is cruel.* But let us withal put in practice all those Lessons of Peace, and Love, and Gentleness, of Mercy, and Compassion, and Forgiveness, that our Religion urges and obliges to: Let us heap Coals of Fire and fervent Charity upon their Heads; and let them see and know we are not more reformed from the Corruptions of their Doctrines, and their Superstitious Practices, than from their Doctrines of ill Nature, and their Practices of Cruelty and Blood. We shall in vain pretend to distinguish our selves by Name and Party, if we change not Nature and Condition: we must not think to exclaim on their Uncharitableness and Cruelty, to exercise our own. Tumults, and Rage, and Fierceness, and Destruction, are as innocent and Christian in *Romish* Hands and Hearts, as they are in Protestants; and it may be so much the more, by how much the less we pretend to them: and wretched are we if we condemn in them what we approve, and what allow of in our selves. If then we would convince the World and them, that we know the Father and the Son as we ought to know, we must pursue the things that make for Love, and Peace, and Unity. Which the God of Peace grant we may all of us do, for the Sake of him who came to Preach it to us: To whom, with the Blessed Spirit, be all Honour and Glory, Might and Dominion, now and for ever.

F I N I S.